

THE BAPTIST.

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VOL. V, NO. 1.

Another new year. Start it right, and continue that way to the close. It will be the last one on earth for many. Is certain to be the last one for some of us. It behooves us to make it the best. Turn earnestly to duty and pursue it. Seek first the Kingdom of God and His righteousness and all things will go well.

Several of our Baptist exchanges last week announce "no paper" for this week.

"No Paper
Next Week."

This paper could make a hundred or two dollars any week in the year by that method. It works us a little harder and costs us more money to get out a paper for every 52 weeks in the year, but our patrons expect it, and we enjoy it.

The intrepid and scholarly Dr. McArthur, pastor of the Calvary Baptist Church, New York, "startled" his congregation recently by stating that "no soul had ever been saved by baptism." That is the most commonplace teaching of God's Word, and yet, away down here in the 20th century some people are "startled" by its declaration. Christ is the Savior. But the brother's Pædo-baptist hearers were not only "startled" but badly "rattled" when he called them "rantizers" instead of "baptizers"—they thought it meant the same as "ranters!" Look up the Greek, gentlemen.

At the close of the year, last night at 12 o'clock, "Uncle Sam" had his "annual drink bill" presented to him, which is itemized as follows:

"Annual
Drink Bill."

Liquors.....	\$ 500,000,000
Beer.....	300,000,000
Wines.....	200,000,000

Total.....\$1,000,000,000

If you were to add to this the cost of crime and its punishment, as a direct result of this much drink, it would double itself up a billion more, to say nothing about the loss of life and other troubles brought upon the race. Here is a problem for the statesman, when he shall make his appearance, as well as for the reformer.

The Santa Ana, Cal., Herald remarks that there is something queer about the fact that, while advertisements intended to attract settlers to new localities often put in prominent type that the place has "no saloons," it is never enumerated among the attractions of a town that is well supplied with liquor-shops. What would our people think, it asks, if the Santa Ana Chamber of Commerce, in setting forth the many advantages offered to

home-seekers here, should say "and Santa Ana has seven saloons," and put that up as the most prominent thing in the article? "Look kind of funny, wouldn't it?" says the Herald. "Rather doubtful about its making any remarkable impression on home-seekers, isn't it? There is something queer about that. We have never known a city or town on earth to advertise to the world that it had even one saloon. Even boom towns that sometimes haven't much of anything else will mention the town pump and the grocery store and the little pioneer schoolhouse, but they don't say anything about the saloon. But these towns that have no saloons seem to want everybody to know it for some reason." It is rather peculiar, when you come to think of it, in connection with what some "bishops and other clergy" are saying with regard to the advantages of "the poor man's club."—Examiner.

Did anybody ever see, or hear of any town in Mississippi, that ever held out "so many saloons" as one of the chief attractions to home-seekers? Never!

The church needs to take herself more seriously. From what is implied in this statement the Roman Catholics are to be exonerated. They have a high appreciation, perhaps excessively

high, of the value of the hierarchy to society. At all times and on all questions that interest them they are in dead earnest. They are not flippant; they do not joke at the expense of their ecclesiastical organization; and they assume that they are in the world for the sake of controlling the world and that the world cannot afford to be indifferent to whatever they may have to say on any question of national or municipal policy. They see that the first thing to be done is to build up and establish the church and her authority, and then to foster universities and other educational and eleemosynary institutions. With them there is a realization that they are engaged in a death struggle and they fight in such a way as to indicate that they do not mean to be left dead on the field if they can possibly help it.

But this impression is not conveyed by the average Protestant church in city, town and country. As a rule we do not seem to take ourselves or our cause very seriously, and as though the wellbeing of the community were inextricably interwoven with the success of that which we represent. We are apparently more disposed to apologize for our existence than to assert our right to be heard. There is a languidness and listlessness in our way of meeting church obligations which would be fatal to any other enterprise. We are half-hearted, and often explosively sensitive, agitating and rending churches

through our foolish partizanship, when we ought to be united and fervently zealous. The church is not first with us, nor second, and often not even third. Self-indulgence, amusements, and various frivolous engagements have the right of way. The prayer meeting has imperative claims on only a few Christians, and is not infrequently neglected for balls, concerts, and social functions, while week-end parties are welcomed by many as a relief from the tedium of the sanctuary. Delight in the place where God's honor dwelleth seems to be a declining joy. Clubs and outside organizations command better service from Christian people than the churches of which they are members; and movements for the advance of intelligence arouse their enthusiasm more than concerted endeavors for the promotion of religion and morals. Easier is it to obtain a million dollars for a school than half that amount for the church, even though President Eliot with his usual clearness has pointed out the insufficiency of present educational methods to arrest the prevalence of barbarous and senseless vices among us. What the nation evidently needs is more religion without diminishing its means of intellectual development and equipment. More of the first, not less of the second.

I return to my original statement: The church needs to take herself more seriously. Were she to do so she would not waste her time on "foolish and unlearned questions," and on learned questions but equally foolish, while the world is perishing for lack of spiritual life. Were she to take herself seriously she would not sacrifice her hold on a city like New York for the sake of social diversions and social honors; and neither would she content herself with the little inconspicuous meeting houses, meaningless from an architectural standpoint and totally inadequate for actual Christian work from the standpoint of modern necessities, in which she houses her Laodicean worshippers. And were she to take herself seriously, as seriously as the full measure of her responsibility demands and her heavenly origin and sacred mission warrant, then would she cease her quibbling, hair-splitting criticisms of the inspired commission in which she acts, and cease educating men who seem to feel that they are doing God honor in undermining her authority, and would address herself to the business of her vocation. Then she would put herself forward in all efforts for municipal reform, would speak out as one who has a right to be heard, would bring her children to the Sunday School, not leave them to suppose religion to be an elective study of secondary moment, and would enlarge her sanctuaries, increase their attractiveness, and unite her ministers and members in a continuous effort to win the millions to Christ and His service.

GEORGE C. LORIMER, LL.D.

THE BAPTIST.

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Manuscript to be printed must be written on one side of the paper only, in ink.

No communication will be printed unless it is accompanied by the name of the author.

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The Baptist Position.

If you failed last week to read Dr. Venable's article, "Why do the Baptists Immerse?" turn to it now and read it. He sets forth the Baptist position very strongly. They stand for one thing, and one thing only, and that one thing is "Obedience to Christ in All things." In baptism, certainly; but, in all things else as well, and no less. "Their organizing principle is the principle of universal obedience," and, while this principle includes baptism, it does not, by any means, exhaust itself in baptism. As we are to render obedience in all things, and as baptism is included in "the all things" of course we are to obey Him in that, just as strenuously, as in everything else.

Now, it has been shown a thousand times over again, that the scholarship of the world, of every kith and kin, of every denomination and of no denomination—indeed, the scholars lead and the scholars living are, overwhelmingly, agreed, in the opinion, that what Christ commanded for baptism, what He submitted to for baptism, and what all the apostles and New Testament writers referred to and performed when they baptised, was *immersion*, and that alone, and that all the time, and nothing else anytime.

Moreover, it is as clear as the noonday sun in a cloudless sky, that it is an act of personal obedience, and must be done in person, and cannot be done by proxy. Until it has been done in person, it has not been done at all. And, as the command is "repent and be baptized," baptism must always be preceded by repentance, or otherwise it is not baptism—which makes it impossible and absurd for those who may have had "baptism" performed upon them in infancy, by their parents, even though that "baptism" might have been an immersion, to try to adopt it as theirs, when they have afterwards "repented," for there is no former act of their own, which they can adopt, their parents, in the superabundance of their zeal, and contrary to the Scriptures,

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having acted for them. Until a person, every person, has of God's good pleasure "repented" and been "baptized" for himself and upon his own motion or choosing, he has in no sense obeyed Christ in baptism; and, the best day of his life is still before before him—the day in which he shall elect to obey Christ in all things, even to being buried with Him in baptism.

This is the high and holy ground occupied by the Baptists today. From this altitude, how kindly the skies bend over them, and how bright the prospect in every quarter of the horizon! Nowhere is there to be found, a man of the entire host, on the defensive. To no mortal man, or set of men, do they offer any sort of an apology, for what they do, in the act of obeying their divine, risen, and exalted Lord in baptism. They look the whole world in the face, the learned and the unlearned, the high and the low, the rich and the poor, and there are none to successfully dispute their contention. They stand four square to every wind that blows, with their feet firmly embedded in the everlasting hill of God's truth, even the "impregnable rock of holy Scriptures," according to the men of light and learning, in all the world. No, sir; they have lived to see the day, when the other folks are everywhere on the defensive. It is they, and not we, who are called upon to explain why, and by whose authority they have struck down and set aside, a simple, plain, positive and beautifully expressive command of Christ—the command, "be baptized"! It is they and not we who must make answer to almighty God and the people, as to why they "rationalize," instead of "baptize" as He enjoins, and as it has been so understood from John until this good hour.

What a glorious day this is for Baptists! Surely the Lord has brought them to the kingdom for just such a day as this. "Obedience to Christ in all things"—that is their slogan! Let everything that has breath proclaim it to the world, wherever a man is to be found, that, on the authority of the scholarship of the world, the Baptists have won the fight for immersion as the only act of baptism recognized by the Scriptures; and that they can and do continue to invite all the great denominations of Christians to unite with them in obedience to Christ in all things, and come and go upon an urgent world-wide conquest, that all people, under heaven, may be brought to render a like obedience to Christ in all things, even to being buried with Him in the waters of baptism. It must be done—done in love, of course, just as everything else is done—or, else somebody must prove to be a faithless watchman on the walls of Zion.

The Baptists who can read this article of Dr. Venable's, and not have the good feeling rise up in his bosom, the feeling that is born of absolute confidence in the impregnableness of position, is to be pitied. The Pseudo-baptist who reads it will never get over it, until he dies, or gets up courage enough to obey the Lord in baptism, which he has never done, unless upon a personal faith, in a personal Christ, he has been buried with Him in baptism.

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Notes and Comments.

Those who let the old year pass without having paid their pastor's salary, ought to make amends for it, by paying it up, and advancing some row on the new year as far as you have been behind. It is not right that the pastor should do all the suffering.

"For all the plagues that afflict mortality, the venom of a bad book to weak people, and the charm of a foolish book to simple people, are without question the deadliest"—John Ruskin. Here is some pabulum that will do one good to work on awhile.

The Standard, our Chicago contemporary, bemoans what it alleges as a fact, that Baptists can't co-operate in the payment of debts raising endowment funds, money for church extensions, like other folks, and argues for "federation" with them, thinking that would help us. It would all pan out just as the building of every "union" house we have ever heard of has panned out—by being decided to the other fellow.

The Baptist Argus announces a permanent "Mississippi correspondent," in the person of young Bro. Herbert L. Grace, son of Pastor W. C. Grace, of Macon, adding that, "This sanction implies no competition with 'The Baptist,' which is altogether supererogatory, as nobody will pay for *The Argus* who does not also pay *THE BAPTIST*; and, if he did, it would not cause the sun to quit shining in the office. *The Argus* is counted among our most valued exchanges. We wish it a prosperous new year.

Mr. Rockefeller has given another million dollars to the permanent endowment of the University of Chicago, and, in addition has met the deficit in the budget for the current year, by giving \$226,000 more. There will always be a "deficit in the budget," as long as he continues that sort of thing. How it would help on the progress of the world, if he had given half of that last named amount to Mississippi College. With all her millions the University of Chicago seems to be hard up all the time.

Here is a clipping from the Courier Journal that is worth thinking about in connection with the saloon business, by several towns in Mississippi:

"Cleveland, O., Dec. 11.—The village of Collinwood today voted against permitting the sale of liquor within its boundaries. As a result the Lake Shore railroad will spend \$1,000,000 in new shops additional to extensive buildings already erected there. Had the village voted for the sale of liquor the railroad officials say that this extra sum of money would have been withheld."

Here is a sad story, if true: "Rev. George K. McDonald, until two weeks ago pastor of the East Avenue Baptist church in Long Island city, has abandoned the pulpit and gone into the saloon business donning himself with a white duck coat and linen apron of the bartender acting in that capacity."

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done the pulpit and gone into the saloon business donning himself with a white duck coat and linen apron of the bartender acting in that capacity."

But the explanation of it all is the saddest thing in it:

"He had a row with his flock in Long Island city because he was accused of drinking liquor habitually. He resigned and on December seventh in his farewell sermon admitted that he drank, but said he got the habit from the members of his own church, who had persistently offered him wine and placed the cup to his lips. Some of these men were among the first to denounce him. He named certain of his members whom he accused of hypocrisy and cant."

Now, whisky will kill a preacher as quick and as dead as it will anybody; and yet, some people say we must have saloons! When will the people awake and drive the drive the accursed thing from the earth!

The Golden Rule.

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them."—Matt. 7:12.

This is called the Golden Rule because it compresses in such small space, expresses in so few words, precious truth. It is a good rule with which to begin the New Year. Let us all adopt and use it.

It is also called Christ's Doctrine of Brotherhood because it gives the comprehensive principle upon which one should deal with his fellowmen. Jesus says it contains the sum and substance of the law and the prophecies concerning the reciprocal duties of men. It is the general principle from which all precepts spring. It carries the whole law as to our treatment of one another in compact form, ready for varied application.

Luther says that our Lord ties up in these words the teachings of the Sermon on the Mount "in a little bundle that every one may place in his bosom." And Kyle says: "The Golden Rule settles a hundred difficult points, which in a world like this are arising between man and man. It prevents the necessity of laying down endless rules for our conduct in specific cases. It sweeps the whole debatable ground with one mighty principle."

THE PRINCIPLE.

It will help us to understand this rule to emphasize three things essential to its observance.

Imagination. Put yourself in his place. Imagine that you have his endowments and acquirements. Look at his circumstances. Behold his opportunities and privations, his trials and burdens, his struggles and failures. See how hard he tries to stand up and be cheerful in adversity. Men do not know his condition, and do not understand him. Disciple of Jesus, stand in His place.

Sympathy. Not pity, not compassion, but sympathy. Feel, suffer with him. Be touched with the feeling of his infirmities. Fight his battles, feel his pains, utter his groans, struggle in his fall and efforts to rise again. Be sympathetic.

Unselfishness. Stand in his place. Make a second self out of your fellowman, and then deal with him. "Love thy neighbor as thyself."

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The rule is difficult, especially in certain directions. It is not so hard to put oneself in the place of another who is below him and sympathize with him. Christian charity and helpfulness easily run down hill. But it is difficult to take the place of him who is above us and do towards him as we would wish him to do towards us. Streams do not run up hill. Our Lord made no such limitations. His Apostle said, "Rejoice with them that do rejoice," as well as, "weep with them that weep."

THE APPLICATION.

Is this rule to be taken absolutely, in all literalness of strict construction? Are there not obvious limitations? Must not the relations of men as well as their circumstances be considered? Does the Golden Rule require that a father should not correct his son because he would not have the son correct him? Surely he must regard the relation between parent and child. He should act as he would if the son were father and the father were son. Put yourself in your fellow's place, put him in your place, and then do by him as you would have him do by you. "Love thy neighbor as thyself." Love sees oneself in his neighbor, and being always true to his first self, he will be true also to his second self.

Does this rule require that one should do unto another whatever he may wish, even though the desire may be foolish and hurtful? Is one required to do what every indolent drone wants, and thus encourage him in his wicked laziness, because he would have such desires if he were the beggar? Must I give the drunkard liquor because if I were he I should wish some one to gratify my thirst? This cannot be our Lord's meaning. Reciprocity in folly and evil were not in His mind. This rule supposes that our wills have been purified, and that we will wish that which is really good.

THE BASIS.

Examine the ground of this precept, and the source of strength necessary to keep it. "Therefore." This word is the key to this golden storehouse of instruction. Taking in the verse immediately preceding, Jesus said, "Inspired and guided by God's treatment of His children, who gives them only good things in answer to all their wishes, drawing from this exhaustless fountain of grace and strength, do not fear to adopt this as the one comprehensive rule of your bearing and conduct towards others. You are God's sons. Try to do like he does."

Jesus evidently aimed to plant the right motive and spirit in the heart out of which all true morality proceeds. His law is more than a code of morality between man and man. Morality apart from its religious basis and supreme enforcement is worthless, if it were practicable. Jesus enforces our duty to man in its subordination to our relation to God. He says, "Duty to man is a part of that filial love which reflects on our brethren the tenderness which it feels towards our Father and theirs in heaven. Look up to God as an

ever-loving Father, who patiently bears with you, provides for all your wants, is ready to forgive, who put himself in your place in the person of His Son and helped you; walk humbly and meekly and trustingly before him; commit your way to Him, seek your supplies from Him, render Him the worship of your heart; look on your fellow-men as His children; love each other; live together as brethren; be patient, forgiving, generous, and hopeful."

PERSONAL.

Every one should bind this principle on his own conscience, and not upon the conscience of his fellow-man. We make a mistake here. Each one wishes every other to enforce the rule in his own conduct, and so few are careful to practice it. Jesus says to each one of us, "I give it to you to guide you in your relations to your fellow-men. Bind it on your conscience." The poor man should not say of the rich man, "He ought to help me, as he would desire assistance if he were in my place." He should the rather put himself in the rich man's place, hear his many calls for help, and then act towards him as he would wish a poor man to treat him if he were rich. The wealthy man should not say, "This poor man ought not to trouble me, for he would not have me trouble him if he were rich and I poor." He should say, "I will do to this man that which in my judgment is right, and therefore as I would have him do to me." It is a rule to guide each one in his own conduct.

Jesus did not only give us this Golden Rule. He also practised it, and in a divine way, loving his neighbor, not only as himself, but even more than himself, laying down his own life in very love for him. "Let this mind be in you, which was also in Christ Jesus." H. F. S.

Booth Lowrey's Book.

A sparkling little volume entitled *HEALTH, EXPRESSION, and PERSONAL MAGNETISM*, by Booth Lowrey has just been issued by the B. F. Johnson Publishing Co., Richmond, Va. The matter of the book consists of eighteen lectures in which Mr. Lowrey presents, with much humor, satire and apt illustration a most interesting philosophy of body culture and the development of speech power. In their circular of announcement the publishers give it the following strong commendation:

It is a Booth Lowrey book. There is nothing like it under the sun except Booth Lowrey himself. As John Temple Graves has said, he is unique and irresistible. So is his book. There's not a dull line in it from beginning to end. There is wit and there is wisdom. There is humor and there is every day common sense. There are practical truths of every day value, and there are sparkling thoughts which one will prize above all values.

The book can be secured for 50cts. from Lowrey & Berry, Blue Mountain, Miss., from the publishers or from any book dealer.

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Down in the Delta.

While engaged in revival work with Bro. J. H. Cason at Duck Hill, Sept. 14-19, I agreed to join Bro. V. H. Nelson in a protracted meeting at Belen, Quitman County, Nov. 23-30. It had been my pleasure to be with Bro. J. T. Graham in a joyful season of spiritual refreshing at Hollandale, June 1-7. Bro. Graham did a great work at this place; built a beautiful house of worship, nearly doubled the membership, and did much fine preaching. He is now pastor at Sumner, where Bro. J. D. Rice served long and well.

In due time wife and I started for Belen; and between trains at Greenwood we enjoyed the hospitality of Mrs. Dr. Johnson—the Doctor was away looking after one of his plantations. Bro. W. M. Burr called and spoke enthusiastically about the Baptist cause in his new field at Greenwood. The people told us that Pastor Burr was baptized both in pastoral duties and in the affections of his members. Brethren Spilman and Leavell had lately been with the church holding a Sunday School Institute. The good effects were still on. We were glad to learn that Bro. Fred. D. Hale would soon follow these workers in revival efforts at Greenwood. Bro. Hale can preach as much clear, sound gospel in a given length of time as any preacher it has been my pleasure to hear. He makes a fine addition to our evangelistic ranks.

We came in touch with the pastors of the Sunflower Association. Wish we were allowed space to tell of their splendid work.

It was a genuine pleasure to spend a day in the home of Bro. J. M. Chrestman, the moderator of the association; also a night with Bro. S. D. Ware and family. These are two of the Lord's true and faithful laymen. They, though living out on their plantations, are main supporters of the town church at Belen. Bro. Chrestman has lived in the Delta nearly a half century. He rejoices in the recent progress of Baptist affairs, and is giving of his means and praying that greater blessings may attend the efforts of the "Delta workers."

The church at Belen is small as to membership. They have a neat, new house of worship, well furnished, centrally located, an ornament to the town. During the revival we had one sunny and six rainy days. Among those professing faith in Christ were two of the most influential men of the county. A leading merchant, Bro. Wm. Turner, and his wife, were baptized.

Bro. Nelson was in feeble health, and could not attend church most of the time. Owing to ill health, he resigned at the close of the revival. His farewell talk, which he delivered with strong feelings, stirred deeply the emotions of all present, and many wept. It is understood that Bro. J. Parker White will be called to the pastorate of the Belen Church.

We think we discovered a very discouraging thing in the Delta. Many church-

people moving in there from the hills cannot be induced to transfer their membership. This is true of all sections, but peculiarly so down there.

In concluding this rather lengthy report, Bro. Chrestman wants me to say to the "hill preachers" that the Delta is not a "death trap and graveyard," and that more of them should come down, settle with, and preach the gospel to the people of this great and growing country.

Having been on the lookout for a gospel singer, I have at last discovered one in my own home.

B. B. MILLER.

Minority Rule in Baptist Churches.

As Baptists we are a great people. We believe great doctrines. In fact, about all there is to believe. We have a great church polity. One feature of this polity is democratic form of government. Anything else would be unscriptural and contrary to the American idea of freedom. And yet, it happens that too many of our churches are being controlled by a very few members; frequently by one man or woman.

This one man or woman may be as good by nature and grace as it is possible for him to be; still, it is unscriptural and very unwise to turn the leadership of one hundred of the Lord's people over to the direction of any one mind. Such a course is harmful to the great majority who sit by and feel very little, if any, responsibility in what takes place. Every member of a Baptist church greatly needs to feel the weight of his or her share of every work undertaken by the church. Minority rule robs them of this much needed and helpful experience. And then, the one, or few, who may assume responsibilities in giving direction to affairs, are in great danger of going wrong.

A case in point. I know a large church which declined last year to do a righteous thing simply because a certain brother would not introduce the measure. When other brethren were approached with the request that they take the initiative, they replied: "It is useless, Bro. A. can kill the whole thing in one minute." And let it be added, Bro. A. is one of the best men in that church, but got his head turned on the matter in question.

There is still another phase of this subject which is more serious than the one already mentioned. It is the recalcitrant brother.

Either by providence or misfortune nearly all our churches are burdened with the above named brother. He takes a dislike to the pastor or disagrees with the management of things and sets himself to have his way at any cost. For a time the pastor and better element in the church ignore the aforesaid brother's criticisms and press bravely on in the Lord's work. The opinion among the brethren is to the effect that the disgruntled brother never was much help in any respect, and the fact is, if the truth were told, they think the church would have been far richer in grace and good works had the brother in question

never united with the church at all. But alas! many people grow tired in well doing, and the time comes when there is a sudden and mighty getting sorry for the poor brother and his family who have been denied (?) the privilege of the sanctuary to, these many months.

Finally, it occurs to some wise and sympathetic brother that something ought to be done for the relief of this brother who is out of joint. In fact, the suggestion has been made by the disorderly brother that the entire reason for his lack of co-operation is due to the fact that things are not managed to suit him, and all he needs and craves is a change. Not a change in his sinful heart and life, but in the administration. So the matter takes root and finally assumes great proportions. The sought for change comes. Now, in such a case, who is giving direction to the affairs of the Kingdom; a majority guided by the Holy Spirit, or a minority led by a spirit of disruption, rule of ruin?

Early last spring one of our best young pastors told me he was forced out of a good work when 95 per cent. of the members were good people and of one accord in sustaining the work under his leadership, but a certain brother had his sympathies aroused in behalf of a disorderly few, led the church to think that it would be best to sacrifice the pastor, and what was more serious, the church, in order to conciliate a few Christless members. (From what I hear they are in the same business right now.)

I know a good preacher and pastor who built a splendid house of worship, gathered a self-supporting church, and then one woman drove him from the field. That same church has permitted another good pastor to leave for the same reason—the woman.

My candid opinion is that it is time for a little more real backbone and religion on the part of both churches and pastors, in dealing with this matter. The idea that a pastor must go every time some spiritless member makes a mistake, and even endeavors to defame him; and that the church must hear and act upon the complaints of unconverted people, is all a matter of sentiment, and very poor sentiment at that. There is a plain duty laid down in God's Word concerning such people and their conduct, and it ought to be sought out and obeyed.

Churches and pastors have received two graces: (1) To believe in Christ. (2) To suffer for His sake. Frequently the case demands the second grace.

Let us see majority rule in our churches—a majority that is controlled by the Holy Spirit, and we will have fewer pastoral changes.

Truly,

W. J. DERRICK.

Yazoo City,

From South Mississippi.

PERKINSTON.

From Perkins, near McHenry, I went to Perkins, where I was most cordially re-

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ceived by Pastor T. D. Bush and wife. The day was spent in visiting the saints in the interest of THE BAPTIST. In this I had the company and help of Bro. Bush, whose brotherly assistance is greatly appreciated. Bro. Bush is another of the Lord's builders. He has resigned at Perkinson and Saucier and will remove about the first of January to Collins. At the same time Bro. Finley will move from Collins to Perkinson to take the churches given up by Bro. Bush and perhaps another church near Perkinson called Big Level. May the Lord be glorified in these changes.

WIGGINS.

This is a thriving lumber town six miles of Perkinson and is the home of Pastor W. B. Holcomb. The Baptist church here is much like the McHenry church, though a neater and somewhat more costly building. Both of these houses were constructed under the wise leadership of Bro. Holcomb. I received a cordial welcome into the Pastor's home and spent two nights with him and his pleasant family, whose kindness will ever be remembered with gratitude by the "paper man." Notwithstanding the inclement weather, I spent the intervening day in hunting up the Baptists and soliciting subscriptions and renewals to the paper. Here I met Bro. Finley and shared room and bed with him at Bro. Holcomb's. It was quite a pleasure to meet this faithful old soldier of the cross.

Wiggins has an excellent and prosperous school, presided over by Professors Scarborough and Bond, both Baptists and subscribers to the paper. The music department is in charge of Sister Duke, daughter of Dr. B. F. Duke, of Pascagoula, whom I met in Scranton. These Baptist educators are doing a grand work and stand in the front rank of their profession. In addition to the large mills already in operation here, another very large lumber plant is in process of construction, which is to be of a much greater capacity than those now running, and will employ many more men. This will add much to the prosperity and importance of Wiggins; however, Pastor Holcomb has the situation well in hand, and, in the strength of the Lord, will be equal to the emergency.

BOND.

Three miles from Wiggins is another saw mill town called Bond, with a population of about 1,000 persons, the most of whom are negroes. In addition to the large lumber plant already in operation there, the machinery is being put in place for one of the largest plants in this State. It is claimed that the owners of this immense mill have timber enough to run it for 50 years, though this seems hardly possible. The Baptists here under the leadership of Bro. T. D. Bush, are building a neat, substantial and roomy house of worship. Although Bro. Bush is moving from this locality to Collins, he will continue to serve the church at Bond, at least till the house is finished. He is not the man to "let go" or to leave his brethren in the lurch.

MAXIE.

This is the junction of the Columbia

branch with the main line of the G. & S. I. Here I spent the night and was most kindly cared for by Mr. John Griffin and family. In addition to taking care of the "paper man," Mrs. Griffin gave me a subscription for THE BAPTIST to be sent to her beautiful and intelligent young daughter, Miss Ida Belle. This is an example well worthy of imitation by many Baptists I could name.

BROOKLYN.

Here I was the guest of my friends, Mr. and Mrs. W. R. Fowlkes, late of Lauderdale. I was received most kindly by the Christians here and enjoyed the privilege of preaching twice; in the day at the Baptist church and at night, by the courtesy of the Methodist pastor, Bro. Ellis, in the Methodist church. There is a good school here presided over by Prof. L. H. Harper, a Baptist. He is a live brother: he teaches in the Sunday-school and reads THE BAPTIST. (I should have mentioned the fact that Professor Patterson, principal of the school at McHenry, is also a Baptist.) Baptist teachers, as a rule, are first-class; therefore they are in demand as principals for our public schools. By invitation of Bro. Harper, I talked to his school a few minutes, after reading the Scriptures and prayer. I enjoyed my stay with the good people of Brooklyn very much, and hope to visit them again.

EPPS AND M'LAURIN.

The brethren and sisters in these little towns treated me very kindly, tho' I did but little for the paper. Bro. Jeff Lott, of Perkinson, is preaching to the church at Epps. We have no church now at McLaurin. The church there divided on missions; the most of the missionaries uniting with the church at Epps, and the others going—I know not where—a General Association blight.

W. M. REESE.

Greetings, etc.

DEAR BAPTIST—

We greet you as flourishing on entering the New Year. May your light shine brighter and brighter with the passing years.

Our work in McComb City continues to prosper. Prof. J. L. Logan continues to run our Sunday School with success. Dr. C. H. Otken gives us the hearty support and wise counsel of his cultured mind and broad experience. Our deacons are arraying themselves for more effective service. Bro. G. B. Butler, of Natchez, was with us a few days, and carried our people by storm, through his strong and eloquent gospel sermons. While here we added two effective deacons to our Board—Brethren W. F. Holmes and F. M. Lee. Our ladies are moving vigorously in the work of a new church building. If we all had their enthusiasm, wisdom, and effectiveness, the new church would soon cease to be a theory and rise into a beautiful reality. But, "Rome was not built in a day," and the men have no idea of falling out of ranks. The sleeping giant will awake by and by. Santa Claus came to the preacher's home

on Dec. 16, represented by two beautiful women, then doubly so, who came under the auspices of the ladies of the First Baptist, and gave the pastor one of the most solid and effective poundings a mortal man has ever received. It was simply overwhelming, and will be a reminder the balance of his days.

Bro. J. P. Hemby still holds forth at White's Town. I heard him preach some remarkably fine sermons not long since in a series of meetings he was holding. Bro. J. H. Lane, of East Fork, was to have aided him, but sickness prevented. We are hoping to have Bro. Lane settle in our city, as he is hesitating between the pastorate and evangelistic work. Bro. J. B. Quin, though quite young, takes charge of East McComb Church, Jan. 1st. I hear many good things about him in his ministry, and predict for him great success. We give him a hearty welcome from the First Church.

While receiving many accessions, we are losing some of our best members by removal, notably among whom, are: Deacon W. T. White, who goes to Lake Charles, La., and Prof. P. L. Marsalis, who becomes principal of the Public School at Magnolia.

Bro. Teigo Furshida, a Japanese, was with us last Sunday, and gave us two interesting addresses on mission work in Japan. He has been in the Baylor University and is preparing to enter our Theological Seminary at Louisville. He made a fine impression on our people. He is commended strongly by Dr. J. B. Gambrell, and others of Texas. May Heaven's blessings be on our little "Jap."

We are glad to see that our missionary contributions in the State are larger than ever before up to this time in the conventional year. Let us lend our aid in full to Dr. Rowe, our splendid secretary, and make the year a crowning success.

A. P. PUGH.

McComb City, Dec. 29, 1902.

From Bro. Sample.

It is learned from the Western Recorder that 275 of the Baptist churches of Ohio reported not one baptism for the whole of last year, and that 162 more reported less than five baptisms each. There are 636 churches in the State owning 629 meeting houses, with 358 settled pastors, 71,000 members, and 5,400 scholars in Sunday-schools. What's the matter in Ohio? Has the rising generation there learned to believe that joining the Sunday-school or society is just as good as to join the church? It would be interesting to know how many of this 5,800 Sunday-school scholars belong to the churches. Another thing suggests itself: If the Sunday-school is the nursery of the churches and the way to strengthen and build up and enlarge the membership of the churches is to push the Sunday-school work, why is it a failure in Ohio? For with 71,000 members of churches and 5,800 scholars in Sunday-schools it seems that the Sunday-school work has not been neglected in that State.

J. R. SAMPLE.

Co-Operative Church Authority.

BY J. B. SEARCY — IN A.R.K. ADVANCE.

Is there such a thing among Baptists as co-operative church authority. From the beginning Baptists have held that each church is independent of all others and has absolute jurisdiction over its own affairs. If there is any one doctrine that has been advocated by our people more constantly than any other it is church independency.

Some people are fond of using the term "church sovereignty" but I do not like that.

Webster defines sovereignty, "The exercise of or right to exercise supreme power, dominion, sway." It must be evident at a glance that this authority belongs alone to our Lord and Master. Over whom does a Baptist church exercise "dominion or sway?" It will not do to say it exercises dominion or sway over its own members, for its members constitute the church itself, the thing for which sovereignty is claimed. It can hardly be claimed that a church can of right exercise dominion or sway over some organization outside of its pale, for in that case all the actions of such outside organization would have to be approved by the church exercising dominion or sway over them before their actions could be final.

But after all is there not such a thing as co-operative church authority? Now if two or more independent churches come together to transact any church business, does not the very fact that they consent to co-operate in church work as such concede upon the part of each co-operating church a part of its authority to this co-operating body? If not, which one of these co-operating churches has absolute authority? And if one of the co-operating churches has absolute authority what goes with the equal authority of the other co-operating churches? But if churches can co-operate in one line of church work, as such, exercising joint authority co-operatively, why may they not exercise joint authority along all lines of church work?

But if the affirmative of this question can be sustained, then churches in co-operation exercising joint authority can receive and baptize members, elect pastors, discipline disorderly members—in a word transact all church business in their co-operative capacity. It is self evident that this authority does not belong alike to an individual church and to all associations of churches. To which does the authority belong? I think all well-informed Baptists would say, to the individual church alone belongs the authority to do church work as such, and not to a co-operative body of churches. If this is correct then there is no such thing as co-operative church authority. If this reasoning is sound, then it follows that no association or convention is vested with one particle of church authority. Each ordained preacher of the Gospel is a member of some individual Baptist church, and is authorized by that church to preach and administer the ordinances of the Gospel. The fact that he acts as pastor of some church, of which he is not a member or as an evangelist does not change his relationship to his church. When his church relationship ceases his authority as a minister of the gospel ceases. Not one, nor a dozen associations or conventions could give a minister authority to preach and baptize. It thus follows that with Baptists, associations and conventions are in no sense ecclesiastical bodies, but are voluntary organizations, having no jurisdiction over churches nor churches having any jurisdiction over them. These associations and conventions may make their own rules and by-laws, and there is no power on earth to say them nay. The only remedy an individual has, if he does not like the rules and practices of any association or convention is for him not to fraternize with them. This is his right without question. But each association or convention has the right to adopt whatever plans of work their judgment may approve. In our State, Home and Foreign Mission work experience has demonstrated that the most successful plan is to have a Mission Board and a Mission Secretary devoting his entire time to the work.

Biloxi, Miss.

How We may Develop our People in Missionary Work.

Every faithful pastor has asked himself the question "What must be done to develop our people in mission work?" And devoutly sought a solution of this problem. In the silent watches of the night he has sought the guidance of the Holy Spirit, while those for whom he is so solicitous about, slumbered and slept, little dreaming that their Under Shepherd was in anxious thought, striving to devise some plan by which he might lead them into larger fields of usefulness.

This has been the burning question of the nineteenth century and I suppose it will be the absorbing question of the unborn servants of God in the ages to come.

It is a difficult question to answer, and the difficulty arises from the fact that very many people are born narrow and contracted, and in their spiritual birth the disposition to negation is not wholly removed. Some seem to be born with broad gauge and liberal spirits.

The natural temperaments that dominate in the individual must be sought after and as far as possible, the individual characteristics understood by those that seek to develop. If we lead men, and not endeavor to drive into green pastures and large fields of usefulness we must rest upon the foundation of information. All enterprises of whatever nature must have as its basal principle for success, information. Many of our people need to be informed on the first principles of the Gospel and understand the purposes of their own salvation God's purposes,—and their own responsibility in filling the measure of their obligation in the spread of the gospel. This will require personal effort and personal contact and very much of this effort and contact may and ought to be accomplished by the better developed laity; it does not rest entirely on the pastor.

Again, we are met with another difficulty in arising from the fact that all of God's people are not of the same spiritual attitude. This, however, is no fault in the work of regeneration, but solely the fault of the one wrought upon by the spirit. They have been born again but are dwarfs in kingdom for lack of availing themselves of the privileges they have for eating that food that gives spirit growth. Here again opens a field of labor for pastors. What is needed is heavy doses of spiritual tonic and so fill the head with knowledge that the heart may respond by yielding fruit to the Master. While it is possible for the Holy Spirit to work independent of human agency, it is doubtful that he will do so and it is our mission to make opportunity in many things for the Spirit and having informed the people let us earnestly seek the aid of the Holy Spirit in the enlargement of His work upon the spirit of the individual. Information with reference to the need of sending the gospel and the purposes of God in our salvation and also the particular field and labor on the fields, and what has been accomplished and what remains to be accomplished may enlighten, to give and furnish a starting point and give evidence to the leader of the uncultivated, that they are susceptible of development and give encouragement to persevere, that those being led may be carried up to the highest and noblest of all motives for doing. That motive which God delights to honor—love—Love to God for His unspeakable gift. Love to Christ for the sacrifice he has made. Love for the Holy Spirit for the support he has given. Love for man that needs to be saved. When love is thus enthroned in the heart, it will be easy to obey.

J. C. FARRAR.

The Plea of Bro. H. F. Sproles For Enlargement of Pastor's Salaries.

Bro. Sproles makes an earnest plea for enlargement of pastors' salaries. His article is an honest, sensible, manly presentation of the case and merits the careful consideration of our churches.

Men of all professions put an estimate upon the value of their time and labor and make their charges accordingly, but the faithful pastor of the flock of Christ cannot, must not fix the amount of salary necessary for the support of his dependent family. He is *dumb* before his people, and must abide by their decision as to what amount of *allowance* is necessary for the support of his family and to meet the multiplicity of calls made upon him as their pastor and representative. This being the fact how careful ought the churches to be when estimating the amount of salary necessary to render their pastor and family comfortable and to free him from anxious solicitude regarding the temporalities of life. But how thoughtless many churches are, and how strange it is that so few members ever enquire into the needs of their faithful pastor. If enquiry were made it would often reveal a condition which would prompt the churches to enlarge the

pastor's salary. If only one member would investigate and bring the matter before the church it would enlist members enough to vote a raise of salary. Unthoughtfulness coupled with ignorance of the needs of pastors resulting in neglect is the main reason why many pastors are too poorly paid.

There is another side to this matter of salary. There are pastors who are paid in just proportion to the work they do. Little work, little pay. Let pastors see to it that they render faithful service, that they eat no "idle bread." A pastor should be as conscientious in rendering faithful services to the church or churches he serves as are laborers in the vocations of life, and no pastor ought to receive pay for services he does not render. The march of time, together with the changing condition of things has made it imperative that pastors give themselves *wholly* to the work of the ministry, and bear upon their hearts the well being of the cause for which Jesus died. They should burn the bridges behind them, and feel as did Peter when he exclaimed "We have left all to follow Thee." And will not such ambassadors for Christ receive the loving consideration of the people they serve. Parsimonious indeed must a church be that willfully neglect to provide for the temporal needs of such a minister of Jesus Christ.

The day for starving out faithful pastors is passing away, and churches that have been doing the starving out are being starved out themselves. "For whatsoever a man soweth that shall he also reap." The day for securing the services of efficient consecrated pastors for meager inadequate salaries is well nigh gone. After a long spell of indifference and unscriptural practice, some churches and some ministers too, are coming to see and learn that our Lord Jesus meant just what he said. "The laborer is worthy of his hire" and are coming to adjust themselves to the requirement of Holy Scripture and to the condition of things. Parsimoniousness relating to pastoral support is in line with the anti-mission spirit, which Paul condemned in his day, and both ought to be confined to "Hard-shell" churches.

The foregoing remarks are intended to be applied to such churches as are *able* to support pastors for whatever amount of time asked of them, either for one-fourth one-half or for whole of time. I desire to say that there are churches in our land that are so weak numerically and financially they cannot pay a sufficient amount for pastoral service. What about these dear children of God? Well happy the minister of Christ who is impressed of the Holy Spirit to serve them, as best he can although he must engage in secular work to supplement his living. "The poor have the gospel preached unto them," and blessed is the man who does the preaching, for great will be his reward in heaven.

Brother Sproles becomes optimistic when he suggests that pastors should be paid such amounts of salaries as will enable them to lay up something for a "rainy day." Why, yes, they ought, for it is just and right, but our meditative brother's

thoughts ran far into the dire future when the millenium will begin to dawn upon the world and when men will begin to look for bells upon which is written "holiness unto the Lord" to put upon their horses.

May the earnest plea of Pastor Sproles be heeded far and near.

O. D. BOWEN.

Ellisville, Miss., Dec. 15, 1902.

A Terrible Fact.

The above words form the heading of a short article in a recent issue of THE BAPTIST.

I am neither a physician nor an "opium fiend," but I believe I can say a few things of interest on this subject. It is indeed a terrible fact that the use of opium in its different forms, is on the increase. Such seems almost the natural sequence of fast living on the one hand and thoughtlessness on the other. Loss of sleep and racked bodies call for something to stimulate and ease the pain. Headache caused from excitement or a deranged stomach may be eased for a time with a sedative; but with a continuation of the excitement or the derangement, sedatives fail and narcotics must be used. These satisfy but only by increasing the dose.

Some organs of the body becomes suddenly and violently affected. A physician is called in and he administers an opiate to allay the pain. An examination follows, but no decision is reached. The opiate is continued while the doctor studies and experiments. Weeks pass by, during which time the disease becomes chronic, the opiate a necessity, and the patient a slave to the most diabolical tyrant that ever ruled the human frame.

The use of opiates retards the action of the secretory organs, and calls for superficial digestion. It shocks the nervous system and makes one over sensitive except when under the influence of the drug.

Going further, it dethrones the will power and blunts the moral sensibilities. With opium habits, to resolve is but to break the resolution. To try, is but to fail. It makes of an honest man or woman a thief; of a truthful person, a liar. How easy it is to contract the habit; how awful the consequences, and O, how hard to secure freedom!

Papers and periodicals contain many advertisements of painless cures, but those who have tried them will tell you that such is not the case. There is but one painless cure and that is death.

I argue that no one can be permanently cured until the cause has been removed. If it be a shattered limb, have it amputated and then seek release from the drug. "If thine offend" remove it, that you may be free. If it be an internal organ, seek the surgeon's knife, and then one who can help you break the awful chain. It is far better that the body be marred, than that the life be ruined. Slaves to opium are a reproach to themselves and a burden to those who love them. They feel that they have but few friends and befriend but few. Heaven be merciful to such as these and send them relief!

I do not believe I have overdrawn the situation. I have written these words as a warning to some who might thoughtlessly be led into the clutches of this awful tyrant.

I am not his agent, but I know one who has cured others, and if you are interested send a self-addressed postal to THE BAPTIST and you will receive his address. Trusting that these words may do some good, I am,

MY BROTHER'S KEEPER.

From Kosciusko.

I will begin my sixth year as pastor of the Kosciusko church the first of next month. God has wonderfully blessed our church during the past five years. This church is composed of a noble band of workers in the Lord's kingdom. They have been kind and considerate of the pastor and have shown him many tokens of sympathy in the time of his deep sorrow. I have had several opportunities to leave this field and accept work that would have been more remunerative, but my heart is here and I could not leave. These five years have been full of joy in the Master's service, and it was with glad hearts that my wife and I labored together in His name, until her labors were ended and He called her home to heaven.

I do not think it would be amiss for me to tell the brotherhood of our progress during the past five years. To begin with I had a noble consecrated church. Five years ago we had about 90 members, and we now have over two hundred, and a majority of this net increase has come in by baptism all along through the year. Two years ago we built a nice chapel at a Cotton Factory near town and have a Sunday-school of over 80 out there. In our Sunday-school up town we have enrolled about 140, making in all studying Baptist literature over 200. They have gone from half time to full time. The church has more than doubled all of her contributions, and these contributions have not been raised by giving shows, bazars and making rag carpets but have been given as a free will offering unto the Lord.

We begin the new year with our hearts full of hope and courage, and tell that this will be the greatest year that we ever had.

H. P. HURT.

Crystal Springs.

Sunday was a good day with us. We rounded out our Ophanage collection which reached the delightful little sum of \$182.50.

We also made our Christmas offering to the brethren of the "honor roll" (Stentation) which was \$25.25.

Next Sunday closes my work here Bro. Ellis, of Senatobia, comes to this united and loyal church. God bless the union, and make it for His glory.

I will be at home with the First Church of Gloster, after January 2nd. I desire my friends to pray for us there.

W. A. McCOMA.

"State Missions."

What does it mean? What was our object in creating a State Mission Board? I have always understood State missions to mean the co-operation of the strong churches of the State in helping the weaker ones to build up the kingdom of Christ in the less fortunate places and that the Board was established as an agency through which the churches might act for the accomplishment of this mission. Yet I know of some churches which seem to completely forget the mutual relation of their work in their own church to that which they are conducting in other places through the agency of the Board. I have in mind a church which I believe is the most liberal contributor in her association to State missions, yet because of her superior financial strength she unhesitatingly steps over the line into one of the most important fields in the State and entices the pastor away from a mission station leaving the little struggling church without a pastor greatly to the disadvantage of the world she is trying to establish. This is only one example of the same spirit that is often manifested in other places in the State.

I believe that every Christian ought to have a certain amount of ambition for the prosperity of their home church, but paramount in every Christian heart ought to be the prosperity of the kingdom of Christ. You ask, do the preachers have to accept these calls because the churches send them? Well no; but if you have ever been a boy and had to plow in new-ground you can understand why they do accept it. "The field" seems more fruitful.

When I was a boy my, my! how I did hate to plow new-ground, tearing out roots, bumping stumps, breaking harness etc., and at harvest time gather a very poor crop. I wondered why people ever cleared new-ground. How much nicer to plow in well broken land; and oh, how much more "fruitful the field." Praise God for the preachers who have grit and grace to plow in new-ground, break up the fallow ground and sow the seed of eternal truth and in God's own good time will give an abundant harvest, do not expect it the first year, you have got to get the stumps out first and sometimes nothing but the dynamite of God will up-root them. I hope the time is not far distant when our State Mission work will be so thoroughly organized that our churches will make such sacrifices as shall be necessary to place the very best men in the State at our weakest points, this will require enlarged gifts and the sacrifice of our favorite preachers as pastors of our home churches, that he may go and help some weak church pull down the strong holds of Satan. Are you willing to do it? If so you are a missionary in deed and in truth. God bless the strong churches that are willing to help the few noble men and women of God who are struggling against the principalities and powers of darkness in some places in this State. It means something to be a Baptist in some towns in Missis-

siippi. I know a town in this fair State where a Baptist minister was told that he had no right to try to start to build up a church in that town, that they had enough churches there, and that they did not need any more; but that Baptist preacher went on and built a Baptist church in that town and afterwards I heard that same Pecos-Baptist preacher say from his pulpit that that little Baptist church "was a live coal on God's altar of that community" and that there was one sister in that church that had more of the Holy Ghost in her life than all of his congregation put together, hence I say that these little churches ought to be maintained even though they never grow to be large congregations; a few Baptists of the first water in any community will wield an influence for good even on other denominations that only eternity can measure, and may those few be encouraged to "fight a good fight and keep the faith" and they at last may sweep through the "Pearly Gates" and receive that crown of righteousness laid up for them in glory, and there when they meet with many others who have "come up through trials and tribulations" they may be made to see how their "light afflictions" have worked for them a "far more exceeding and eternal weight of glory."

Fraternally,

W. S. VARNADO.

The Physician in Evangelization.

The purpose of this article is to bring out some facts that have long weighed heavy on my mind—the importance of the Christian physician in the world's evangelization. To discuss this question fully would take more time than I or space than you could give to one article, there is possibly a greater need for the truly Christian physician today than ever before. First the real reputable physician has access to more homes and perhaps the confidence of more people than another man. His name is a household word with every family, it is he that must in a large measure know the inner life and secrets of every family, in his particular sphere, he enters the home with that confidence and trust that is characteristic of all that is pure and perfect in man. Socially he may know all that any other man knows. Professionally he may know that it would be highly improper for other men to know, in point of talent the medical profession stands abreast with any other in the land, this with his unlimited latitude. With easy access to all, combines to make him no ordinary man in point of influence. This being facts, makes him a great power in his community for good or evil as the case may be, but alas unfortunately there is at least three classes of physicians, namely: the Christian, the moral and the immoral, but it is the Christian physician that we desire to speak more particularly of in this article.

With his profession and his opportunity for doing good makes him twice the gift of God to the people, for it is his lot to be often present when hearts are bleeding and hear the lamentations that go out of hun-

dreds of hearts on account of the loss of their loved ones. When one word of comfort might avert oceans of sorrow, he is a powerful factor in molding sentiment in his community for good and a blessing to his church. Any church and pastor may well congratulate themselves on having a good Christian physician, in their membership, he is akin to that of the preacher, he is a walking advertisement for Christ and his cause. The truth is that the truly Christian physician, who gives himself to the cause of the Master, his influence cannot be measured in time.

Just here the question might be asked, why is it that the truly consecrated physician, who talks religion and lives religion, is the exception and not the rule? I venture to give a partial solution at least, and say, that in my judgment, the fault lies largely in the college life of the man.

This scribe has had three years' experience as a student in medical college and as such, had a chance to know something of the needs of a medical student. The literary college, without a good and wholesome Christian influence or at least some sort of chapel exercises, would not be considered safe by the Christian parent to send his boy or girl to, and yet in our medical colleges, (so far as I have ever known), not one word is said to point the young mind towards good. It is in this formative period of life that the greatest powers in our being assert themselves. As the brain and mind develop, so does character become fixed and the whole man is molded and shaped for what he is to be in future life.

When I think of the thousands of young men that go from the bounds of the Southern Baptist Convention annually to these schools, many of whom fall easy prey to the wildest of human beings largely on account of not having a pure religious influence surrounding them, my heart yearns for an opportunity to go and be with them again in the lecture rooms and set before them the claims of Jesus of Nazareth. In Louisville, Ky., alone, where the writer graduated in 1886, at least 1,000 students matriculate annually (in the different schools) it seems to me that no better thing could be done than that the home board send the strongest man she can get, to be constantly with those men. You ask me if they have no church privileges? Indeed they have the best of church privileges, but they in common with other men who are away from home, abuse those privileges. I will venture that not one out of a dozen attend church regular and very few at all. I plead earnestly for those men. It is a time when they seem to feel that they are loosed from all moral obligation. I believe the colleges would add at least chapel exercises if induced to do so. When we think of the great power and influence of the Christian physician in the churches in the community, we are lost in wonder that something more has not been done for him at this point. I grant that their early training is as good as other men's, but I do assert that their college course is everything but that what is conducive to the Christian religion.

W. H. BOONE.

Puckett, Miss.

Too Much Every Way.

A certain newspaper, whose editor professes to have attained to the superlative degree of holy perfectionism in religion, reports that one Mr. Pigott in London, England, claims to be "Jesus Christ, and that his congregation approves of his pretensions and goes with him." Then the editor goes on to say, "such things hurt our confidence in the sanity of folks."

We would like to ask, what is the shade, or degree of difference between the sanity of a man who makes such a profession, and the sanity of that one who claims to be "as good and holy as Jesus Christ?" We have been told that there are persons who set up such a hyper-holiness claim as the latter, and by the way, we once heard one so boast, but then he was a half-witted negro.

We understand that the holiness factor man in Meridian has dubbed the new Episcopal meeting house in our town, "The Cold Storage Plant." It would seem fair, if there is any appropriateness in the name, that the house where the said holiness leader and his sort holds forth, might with equal propriety be called "The Hot-Blast Furnace."

Anyway, the two extremes seem to have been reached in those religious outputs, and most of sane people are of the opinion that Christianity—the only true religion—lives, and moves somewhere between.

J. A. H.

Blue Mountain.

Yesterday was a good day with us, in spite of the bad weather.

Rev. Z. C. Taylor, one of our missionaries to Brazil, was with us. He gave three very instructive and helpful addresses on Brazil and his work. His text is Brazil, his subject is missions, and his theme is Christ. He is humble and earnest, and told us in simple and sincere manner of his successes, his sorrows and persecutions, and his abundant joys, as he labors for his Lord in that idolatrous land. His presence with us, and his earnest talks, have been worth more to us than a month's study of the field without the presence of the missionary. As he talks, you feel that you are listening to one who knows what he is talking about. Our interest in mission work has been increased and from now on I am sure we shall all feel a keener sympathy with our workers in Brazil. Bro. Taylor's talks and reports of his work sound like many passages in the Book of Acts. Surely, "the gospel is the power of God unto salvation to every one that believeth," in every part of the world.

May this man of God be spared yet many years to work in the field where the Lord has so richly blessed him. He and his wife will sail for Brazil some time in January. Two of his daughters are here in college.

Fraternally,

J. N. McMILLIN.

Notes.

THE BAPTIST tramp must tell something

of his wanderings since last heard from. Gallman, Crystal Springs, Terry, and Florence, have been visited, and the good brotherhood in the main, have moved up the figures on their papers another milestone.

Terry still enjoys the ministrations of the beloved Ellis. Gallman is highly favored in having for shepherd the faithful Cohan. Crystal Springs had just invited the Senatobia bishop to occupy instead of the retiring McComb. Should Bro. Ellis accept, these saints will not have cause to regret the call. May great grace be upon the churches and pastors in their new relations.

Florence still holds on to the faithful O'Braint. This brother is full of zeal for the cause. The only fear is that his readiness to serve may lead him to undertake more service than he can render.

A recent trip to Monroe, La., in company with his daughter, Mrs. Ella Towburdin, of Greenville, Tex., was greatly enjoyed. Rev. J. S. Edmonds is the beloved bishop here. This church, under his leadership, has had a very remarkable growth in the past few years. The congregations have outgrown the seating capacity of the church house, so that the house must be enlarged, or Edmonds sent away. There is some talk of enlarging. It enlarged as per plans examined by ye scribe, it will be a beauty, with abundant capacity to hold the people.

Mississippi has some good churches now without a pastor, and if Edmonds could be captured, Louisiana's loss would be Mississippi's gain.

But enough,

O. M. LUCAS.

1902.

The year 1902 will soon be in the past. What a year it has been with the Baptists. No year has ever recorded such success to us as the year 1902. All of my work has gone forward in missions, Orphanage, ministerial education, and sustentation. Not by jumps but gradually we have gone forward. I had a very pleasant service at Springfield and Pulaski yesterday. At Springfield I baptized Miss Oretes Davis, a young lady of promise, and then at the close of the morning sermon, two other joined for baptism. Both of them ladies of great promise and wives of noble young men. (I forgot to say at the opening of the morning service I married my youngest brother, H. C. Miley, to Miss Leona Winsted. They are Baptist deep-set, full-stocked and have a bright future.)

At the close I received a fine collection for the Orphan's home and sustentation. My work for another year will be same as this. I have had several new calls, but have thought I could do most good where I am at present. My work at Summerland and Tavlorsville has been very satisfactory for the first year.

Liberty and Raleigh are very helpful to me and are strong in good works. These four churches are in General Association. Then my home church, Union, well, it's my first love. I have been pastor here for

seventeen years. Many of our members here have moved to the G. & S. I. R. R. I suppose 20 or more, but, with all of this loss, we are ahead, on missions, of any year to date of the past. Its true, some of our members won't give, but most of them love the Lord and his cause, hence they give, love to give. Did you ever notice it? A man opposed to missions is opposed to pastoral support, ministerial education, and law me everything else that's good.

I close with a hearty good wish for all of my brethren and sisters in our Lord's work. O, may the Lord bless those in Foreign land, making them glad because of His Holy presence with them.

A happy Christmas to all.

Yours in Christ,

T. J. MILEY.

What are those large boxes seen almost daily going to and from the freight depots in our busy city? Why, they are boxes which contain pianos and organs going to and from Patton & White's music emporium at 318 East Capitol street. When in the city, do not fail to call on them, examine their fine line of musical instruments and talk with them. They are affable gentlemen and will take great pains to show you their goods and give you all desired information in their line of business. We travel all over the State, and find their pianos and organs almost everywhere we go. It is gratifying to hear on every hand expressions of entire satisfaction with the instruments sold by these gentlemen. Considering the large amount of satisfaction and entertainment afforded by a good organ or piano and the low prices at which they are now sold, it is a wonder that one or the other is not found in every home. Write to this wide-awake firm for styles and prices of goods.

Resolutions.

WHEREAS, Rev. J. D. Anderson has been pastor of Macon Baptist church Tenn., for twelve years, with an intermission of years, and in all that time, there has never been the least misunderstanding between pastor and church, and the kindly feeling of the entire community has never in the least been disturbed, and during the twelve years, nothing but the best fraternal feeling has existed between preacher and people. And

WHEREAS, As he is now living distant in another State, and in feeble health, and resigned the care of our church two months ago, and has filled his last appointment for this year.

Resolved, That, we part from him as pastor, with sad and loving hearts, wondering if we shall ever have another pastorate as long and altogether as pleasant and agreeable.

We commend him to the Baptist churches as an able preacher of the Lord Jesus, and a faithful and successful pastor, and to all people as a lovable Christian man, and as a noble type of the true gentleman in all the relations of life, fulfilling every obligation of the Christian citizen.

Done in church conference on the 2nd Sunday in December 1902, and requested that it be published in THE BAPTIST, Jackson, Miss.

W. N. EDENTON, Moderator,
J. A. JACK, Clerk.

THE HOME.

A Fourth of July Record.

- 1 was a wide-awake little boy
Who rose at the break of day
- 2 were the minutes he took to dress,
Then he was off and away.
- 3 were the leaps when he cleared the
stairs.
- Although they were steep and high;
- 4 was the number which caused his
haste.
- Because it was Fourth of July!
- 5 were the pennies that went to buy
A package of crackers red;
- 6 were the matches that touched them
off.
- And then—he was back in bed.
- 7 big plasters he had to wear
To cure his fractures sore;
- 8 were the visits the doctor made
Before he was whole once more.
- 9 were the dolorous days he spent
In sorrow and pain; but then
- 10 are the seconds he'll stop to think
Before he does it again!

—Lillian Dyckver Rice.

Learn Something From Everybody.

One of the most useful success habits one can form is that of learning something from everybody, with whom he comes in contact. No information which can be acquired is too trivial to be ignored.

Constantly measure yourself with the men you meet. You will find that every one can teach you something which you did not know before, and which, perhaps, you would never have a chance to learn again, if you did not acquire it from him.

Daniel Webster once made a great hit, in arguing a case before a jury, by repeating a story which he afterwards said he had not thought of since he heard it, fourteen years before. But Webster was always picking up something for future use. His famous reply to Hayne, the greatest speech ever delivered on the American continent, was largely made up of little reserves which he had picked up here and there in his reading, from studying men, and from observation.

Many a prominent novelist has collected material for his stories by making notes of his conversations with those he had met, and by observation. Chas. Dickens got a great deal of the matter for some of his novels in this way.

One young man will go to a lecture, and after spending an hour listening to the helpful, inspiring words of some prominent man, will leave the hall or lecture room without having derived any benefit from the address. Another young man will attend

the same lecture with an ambition to learn something. He will drink in the speaker's sentences as if he were never to hear such words of encouragement and inspiration again. At the conclusion of the address he will determine that he will make more of his opportunities in future; that he will read more, think more, study more, be more than he ever was before. Such a young man has a purpose, and is determined to learn something from everything he comes in contact with and from everybody he talks to. The other has no ambition, does not throw himself into what he does, lets his mind wander hither and thither, so that he never wholly understands what people are saying, and therefore never derives any benefit or information from those with whom he converses.—Success.

To Mothers of Girls.

Mothers, spend all the time possible with your girls. Look at life from their standpoint. Do not judge from yours when you were a girl. Times have changed. I am astonished every day at the things young girls do and the knowledge they seem to have of life. And I always leave them with the hope in my heart that their home influence is strong, kind, and true, and that their mothers are keeping up with the times, and have ever a watchful eye upon their children, especially their daughters. No matter what happens, don't turn your back upon them. Remember they are given to you to cherish, protect, and guide all your life. You are responsible to your Creator for the lives of your children. You must answer to him for the way in which you bring those children up.—Mrs. M. E. R. Alger, in Good House-keeping.

Sunny-Hearted Girls.

The best thing about a girl is cheerfulness. We don't care how ruddy her cheek may be or how graceful and up-to-date she is in all respects, if she wears a scowl, she cannot be admired.

A sunny little body, who is frail in health and has had sorrow that would make many another blue and pessimistic, is the soul of good nature, and extends her cheerfulness to each member of the family by her sunshiny ways, and exciting in all a feeling of admiration and love. Perhaps it is her natural disposition, but it is surely a quality that can

be cultivated.—The Boy's Lantern.

Pity the Poet.

Little John's father often reads to him interesting stories of famous men and women and makes it a point that John shall understand all that he hears.

"The poet seemed averse to strangers," the father read one day. "Now, John, what do you think that means?"

John reflected for a moment. "I suppose, papa," he said slowly, "that it means he seemed to strange folks just like a piece of his own poetry."

"A woman can keep a secret," said Johnnie. "Teacher kept me a whole hour on an example she might have told me the answer to any time."

"If the prohibitionists of the State decide to make prohibition an issue in Mississippi during the next campaign we believe the end of the proselyting before the legislatures is in view. The sentiment in Mississippi is so thoroughly united as opposed to the sale of whisky that a candidate for Governor who contests legislation altogether will have poor chance for election. Nor will candidates for the legislature fare better. Much as thousands of good and honest men, who never indulge in intoxicants, may deplore this step, the fact remains that the best sentiment in Mississippi is entirely opposed to whisky and its residence among us. If the prohibitionists will effect an organization in every county of the State and submit their issue to candidates for the legislature and State office, they will win, hands down.—Ex.

"A man who gives a drink to a friend is violating the law unless he has a license. This is the substance of a decision rendered by the State Supreme Court in the case of the State in the matter of Harry Krebs, relator, against Frank Jones, village marshal of Perham, Minnesota. Krebs, as agent of a St. Paul liquor firm, gave a prospective customer in the village several sample drinks of liquor. He was arrested because he had no license and bound over in \$200 bail to the next grand jury. He brought habeas corpus proceedings to the supreme court to get out of jail, as he could not get bail. The supreme court, however, decided that Krebs must remain in jail.

THE OLD RELIABLE



THERE IS NO SUBSTITUTE

"The bill for the purpose of combating drunkenness, which is being prepared by the Austrian government, is the first measure of its kind in the history of Austria. It is an outcome of the strong pressure of public opinion and the efforts of the temperance party. It provides for the imprisonment of persons found intoxicated in a public place over a certain number of times within six months, and restricts the sale of bottled spirits, which, it is declared, leads to home drinking, to holders of special licenses. Only one such license is to be granted for every 500 inhabitants."

"The report from Peking is that the Chinese authorities have ordered all foreign saloon-keepers to close their saloons and to leave the city within three days, thereby removing from the city one disgrace to Western civilization and a hindrance to mission work."

The Saloon Versus Industrialism.

Commercialism may be the force that will finally blow the saloon off the American continent. Today, as never before in the history of the world, industry demands a clear brain and a steady hand, and liquor being a foe to these is doomed to perish, for industry is king.

A presage of the coming downfall of the saloon was the interesting election recently held at Collinswood, Ohio, where a great corporation offered the city one million dollars worth of improvements if they would drive out the liquor traffic. And the saloons went. A news dispatch describes the city and the election as follows:

"Collinswood is situated ten

miles east of Cleveland on the lake shore, and the summer homes of many wealthy Clevelanders are located there. It is also the site of the Lake Shore Railroad shops. The company has found much difficulty in retaining there the services of skilled mechanics, some of whom objected to the presence of the twenty saloons in the town, while others were demoralized by the too free use of intoxicants. The company now has improvements amounting to \$2,000,000 under way, and when the crusade against the saloons began, Superintendent Marshall announced that if the dramshops were driven out the company would invest an additional \$1,000,000 in building homes, which would be sold to employees at cost.

"The fight was one of the hottest ever waged in the village. The breweries and liquor men went to the assistance of the saloon-keepers, and the battle was carried into every house. The railroad men were also particularly active. Gray-haired engineers tried their hand at electioneering and used their influence in a telling way with the wavering ones. The more wealthy saloon-keepers had attempted to effect a compromise with the temperance people by promising to lend their aid in wiping out the objectionable cheap saloons. The temperance people refused to accept their advances.

"The saloons were defeated by a majority of 179 out of a total vote of 1,066. A notable feature of the election was the influence of the women in helping to win the victory."

When commercialism is willing to pay a million dollars to drive the saloons out of a town of 1,000 inhabitants the liquor interests may well quail and quake for it is the portent of their final downfall before the all-conquering advance of King Industry.—Our Day.

"Vote as You Pray."

The Holston Christian Advocate (Nashville, Tenn.) is no time server. It calls the Christians of its neighborhood to battle with the vigor of a Joshua and tells them how to train their guns and where to shoot, without any hesitation whatever. It says:

The bloodiest battle for the next ten years is that against the liquor traffic; and while it is sure that prohibition will prevail, the length of the struggle depends on the sagacity and courage of the

advocates of temperance.

The liquor business, the greatest iniquity of earth, is "framed by law," and the only proper method of unframing is by the same process. Ballots placed the beer business before the people, and ballots must remove the stinking, pestilential beast. This, however, seems not to have dawned on some good people, and they at times are ready to employ harsh and uncivil means for the abatement of the liquor curse. We hate the saloon in all its forms with a perfect hatred, but we have ever advocated fair and civil methods in its removal. Against this method the saloonist can not reasonably complain, against the other he has a perfect right to kick; if his friends were at one time strong enough to vote him in, let his foes now vote him out.

In the second place let us who are of the light insist upon every one's walking in the light—"vote as you pray." This paper has now and then received the condemnation of some professing temperance for using this hack-nied phrase, but this paper is not ashamed either of its words or ways touching the entire liquor business. On this Gibraltar we shall stand until those who do not vote for temperance are a better class of men than those who do. Farther, to us it has always seemed that to pray to Almighty God to take away the saloon and then refuse to vote to assist Him in the job is a great sin. If the traffic is wrong, to vote for it is wrong; but if sobriety, decency and righteousness are right, it is right whenever necessary to vote for them.

Free to Everybody.

J. M. Willis, of Crawfordsville, Ind., will send free by mail to all who send him their address, a package of Pansy Compound, which is two weeks' treatment, with printed directions, and is a positive cure for constipation, biliousness, dyspepsia, rheumatism, neuralgia, nervous or sick headache, grippe and blood poison.

Bilious?

Dizzy? Headache? Pain back of your eyes? It's your liver! Use Ayer's Pills.

Want your moustache or beard a beautiful brown or rich black? Use Buckingham's Dye.

Your Home Is Not Complete



send you catalogues with prices and terms of attention.

Unless you have a Piano or an Organ in it. Either will help to make it attractive to your children and make them enjoy their evenings at home. We sell both in such a way that you can have no excuse for not buying one. We generally make the terms to suit the purchaser. Our line is so varied in price, quality and style that we know we can suit all. We sell the following celebrated makes: Baldwin, Ellington, Hamilton, Howard, Kimball, Hobart M. Cable, and other Pianos, Kimball reel and pipe, and Burdett Organs. We also carry a full line of small musical instruments and sheet music. If you are in the market for anything in our line, just drop us a postal card and we will Mail orders will receive our prompt

Patton & White,

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JACKSON, MISS.

Mississippi College.

The Old Reliable.

FOUNDED 1826.

Of course you know of the large increase of endowment which has been made in the last twelve months. We now want

300

first-class Boys and Young Men. This College has developed Governors, Congressmen, Senators, Judges, great Physicians, great Lawyers, great Preachers, great Educators, great Business Men—great men in almost every honorable calling.

Let the Boys Come! Let the People Help!

and we will do a still greater work in the future. Session of 1902-3 opens September 11th. Expenses Reasonable. Send for Catalogue.

W. T. LOWREY, D. D., President.

CLINTON, HINDS COUNTY, MISSISSIPPI.

GOOD TO LOOK AT

As well as good to eat, are the fowls bred to the standard. Healthy, vigorous and abundant egg producers—are the famous

BARRED ROCKS.

Eggs \$1.50 per setting of 15. Write for particulars of fowls.

W. R. TATE, Breeder,
Goodman, Mississippi.



Department.

W. P. PRICE, EDITOR.

Home Readings.

Monday 5. A sign demanded by Pharisees and Sadducees. Matt. 15:39-16:12.
Tuesday 6. The blind man and Peter's confession. Mark 8:22-26; Matt. 16:13-20.
Wednesday 7. Death and resurrection foretold. Mark 8:31-9:13.
Thursday 8. Peter sharply rebuked. Matt. 16:21-28.
Friday 9. Matthew's transfiguration of Jesus. Matt. 17:1-13.
Saturday 10. Mark's record of the transfiguration. Mark 9:2-13.
Sunday 11. Prayer Meeting. Bringing others to Christ. John 1:40-45; 4:6-10; Mark 5:19, 20.
S. S. Lesson. Christian Living. Phil. 4:1-13.

New Year's Greeting.

TO THE B. Y. P. U. OF MISSISSIPPI.
BELOVED—ONE AND ALL.

Growth is the law of life. Work, the order and love, the essence. We study that we may learn; we learn that we may know; we know that we may help. The unselfish life is the helpful life; the helpful life is the Christ-like life. Abound in this. All for the glory of God and the good of our race. This, my greeting in Christ's name.

ALEX. A. LOMAX.

In behalf of all our young people, we tender thanks to our venerable Brother Lomax for the above New Year's greeting. It ought to be pasted in every young Baptist's Bible, and find a hiding place in every heart. May it please God to give His servant several more years in His earthly vineyard before calling him home.

The B. Y. P. U. of the Jackson First Church is taking new life. Mr. Joseph T. Watts is now the president and things are coming to pass. He also has a class in "The Christian Life" that meets Friday nights. About—young men are now meeting with him in the study.

Do send the news from your work; and send it. As this last "it" was being written the following good words came from the place where we held our last State Convention:

FROM OXFORD.

Any Union that needs to be encouraged, enlarged and blessed should invite the B. Y. P. U. State Convention to meet with it; the inspiration gained from

such a body of Christian workers cannot be estimated. All of us were helped but some got a glimpse of the vision referred to by Dr. Spilman, and realize more than ever the great field of work among our young people; what a power for good when educated and consecrated.

Our Union has taken on new life and studies the Christian Culture Courses with greater zest.

The Bible Reader's Course has been taken up for the first time and there are fifteen or twenty who have banded together to study daily God's Word.

The little leaflets containing the daily readings are a great convenience and the card for keeping account of same a gentle goad to duty, for one hates to mark any thing on it but an X. These fit snugly in the Bible and are always in place ready for use.

May it be that others gained the same vision and are with us heart and hand for greater service.

PEARL LEAVELL.
Oxford, Miss., Dec. 2, 1902.

The Dispensary.

In view of the fact that the dispensary question is to be quite in evidence in the approaching session of our legislature, isn't it a timely topic for our religious papers just now? What bearing will the dispensary movement have on the temperance sentiment that has been worked up within the last fifty years? When the friends of prohibition supplant the open saloons with a dispensary has the prohibition cause been permanently furthered? Where the saloon was becoming more disreputable every year, will not the respectability with which the dispensary is vested turn the tide of sentiment back to the "decanter" on every sideboard? To supplant the open saloon with a

A TEXAS WONDER. Hall's Great Discovery.

One small bottle of the Texas Wonder, Hall's Great Discovery cures all kinds of kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Dr. E. W. Hall, sole manufacturer. P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

Read This.

MARTIN, TENN., June 3, 1901.
This is to certify that I have used Hall's Texas Wonder for kidney trouble and have never found anything its equal. Its merits are wonderful. Try it, as I did, and be convinced.

REV. E. C. WHITNELL.

MOZLEY'S LEMON ELIXIR.

Regulates the Liver, Stomach, Bowels and Kidneys

For biliousness, constipation and malaria. For indigestion, sick and nervous headache. For sleeplessness, nervousness, heart failure and nervous prostration. For fever, chills, debility and kidney diseases, take Lemon Elixir. Ladies, for natural and thorough organic regulation take Lemon Elixir. 50 cents and \$1.00 a bottle at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

I have been a great sufferer from dyspepsia for about fifteen years, my trouble being my liver, stomach and bowels, with terrible headaches. Lemon Elixir cured me. My appetite is good, and I am well. I had taken a barrel of other medicine, that done me no good.

CHARLES GIBBARD.

MOZLEY'S LEMON HOT DROPS

Cures all Cough, Colds, Sore Throat, Hoarseness and Bronchitis. 25c. at Druggists.

dispensary, works advantage, in order and decency, to the town itself; but what advantage does it bring to the contiguous country district?

To my mind we have among us, in the dispensary movement the worst foe that the cause of temperance has faced in the past fifty years. Respectability and revenue are its towers of strength. In every town that prohibition has won, the battle will again be joined. The dispensary is a financial success. It supports the town. This argument in its favor, is to many, unanswerable. As against prohibition, it carries all of the saloon strength and a vast deal besides. If the final end of struggle is prohibition, are we not losing both time and ground when we establish a dispensary in place of the saloon? If our fight is for decency only, have we seen the gravity of the situation?

A. G. MOSELEY, in Ala. Rep. Evergreen, Ala.

READ THIS IF YOU ARE GOING WEST.

The Iron Mountain will sell one-way tickets to points in Arkansas, Louisiana and Missouri, all points in Texas, Oklahoma, Indian Territory, at ONE-HALF of the standard one-way rate, plus \$2.00. For example: The present one-way rate from Memphis to Dallas, Texas, is \$14.30; one-half of this rate is \$7.15, which added to \$2.00, makes selling rate \$9.15. These tickets will be on sale October 21st, November 4th and 18th, December 2nd and 16th, 1902; January 6th and 20th, February 3rd and 17th, March 3rd and 17th, April 7th and 21st, 1903.

Iron Mountain will sell round trip tickets to the above named States, and dates at ONE FARE, plus \$2.00, with stopover at pleasure, good three weeks return.

For further information, address: ELLIS FAIRBANKS, Traveling Passenger Agent, H. D. WILSON, P. and T. A., 814 Main St., Memphis, Tenn.

Do U Wear Shoes?

Catalog for Postal



THE BAPTIST,

JACKSON, MISS.

Deaths.

[Death notices of 100 words and marriage notices of 25 are printed free; all over, cost one cent per word, which must accompany copy of notice.]

Deavenport.

It was our loss but her gain when we were called to convey the remains of our dear sister, Mrs. T. T. Deavenport, formerly Miss Minnie Hendon, to the City of the Dead.

She joined the Aberdeen Baptist Church in early life, and she lived up to her profession, and died as she had lived, trusting Him who doeth all things well. May the One who comforted and sustained our sister be the City of Refuge to the loved ones left here below, that the aged mother, husband, relatives and friends may be found waiting and watching and not wanting when the summons comes.

A. J. BROWN.

Williamson.

Resolutions of respect on the death of Mrs. M. E. Williamson:

WHEREAS, God, in His allwise providence has seen fit to remove from our midst our sister, Mrs. M. E. Williamson, be it

Resolved, That we, as members of the Ladies' Aid Society of the Greenwood Baptist Church, of which she was the moving spirit, do greatly deplore the loss of our president and friend, and extend to her bereaved family and church our heartfelt sympathy. Be it further

Resolved, That a copy of these resolutions be sent her family, and be published in the town papers and THE BAPTIST. Mrs. F. M. ALDRIDGE, Mrs. W. M. BURR, Committee.

Middleton.

In memory of Miss Denie Middleton, daughter of Mr. and Mrs. F. E. Middleton, born May 5th, 1885, died at the home of her parents, near Roxie, Miss. Oct. 11th, 1902.

She professed faith in Christ and was baptized into the fellowship of Union Baptist Church, Aug. 29, 1902, by Rev. H. S. Archer. While she leaves a host of sorrowing relatives and friends, they are not to grieve as those without hope, for God will bring with Him all who fall asleep in Jesus. Her life work was short but her mission sweet in that she pointed the young to the Savior of sinners.

Even while passing through the valley "of the shadow of death" she was heard to say "Jesus, blessed Jesus" and after these words of comfort, went with her Guide to the Home of the Soul.

In deepest sympathy,

A FRIEND.

Walker.

Judge L. B. Walker was born near Mt. Zion, Simpson county, February 23rd, 1823; died December 12th, 1902; was married to Lavina Slater September 4th, 1845. Eight children were the result of the union. He leaves behind his devoted wife, one son, three daughters, a host of relatives and friends to mourn his loss. As a father, husband and neighbor he had few equals. He returned no one empty-handed from his door.

He united with the Baptist church at the age of 17; remained a member an deacon until God saw fit to call him to his reward; was never known to utter

an oath. He was a member of the Blue Lodge at Westville. He served his people as representative of Simpson county and probate judge.

He was in the organization of the Strong River Baptist Association; was the first clerk and had the first copy of minutes published, and is the last one of this body to pass away.

A large audience gathered at the L. Berry graveyard in attendance upon the funeral services, after which in deepest silence his remains were laid to rest, to await the resurrection morning.

A FRIEND.

Eternity Dawns Today.

IN MEMORIAM, DECEMBER 14, 1902.

On this Sabbath eve, after a short illness, the spirit of Clifton Faust passed into the beyond.

In the full vigor of youth, a little while back, his splendid physique, handsome appearance and bright mind seemed all that could be wished, while his future, so promising in every respect, was looked forward to with much pride by his loved ones. Indeed, generally admired and beloved, he was watched with interest by friends and kindred alike, who felt and expressed themselves: "There is something in that boy," and his character continued to develop in firmness and nobility, reflecting itself in his manly face and in his life.

It is not too common to find a youth fresh from college, so ready to meet his God. Many young persons defer their preparation for that Better World, forgetful of the uncertainty of human life and when death takes them unawares—as it often does—regret, when too late, that they have not made their lives more useful. If there is one delaying thus, among his recent classmates or elsewhere who may see this, let him spend a moment in serious reflection.

Remember these warnings of the ancient writers: "As we can see that a shadow has moved, but did not see it moving, so life is surely passing away, though we perceive not its progress."

"The falling leaves bid us beware lest we fix our affections too firmly on the things of earth." But Clinton schoolmates, Clifton, through his short lifetime, had kept his light brightly burning, and as his summons came to cross over on the Other Side to that realm of perfect peace and rest prepared for the redeemed, he was conscious of his reward and told the members of his home circle he was ready; that he had always tried to live right and as a Christian ought to, and told them to meet him in Heaven.

We cannot understand the workings of Providence, but surely a life of such promise and usefulness will be welcomed with great joy up there where he will find that his living was not in vain.

The mission here is performed; the earthly pilgrimage is over; his spirit returned to Him who gave its heavenly spark, and we have but the memory and the lingering, undying influence of a noble son and brother and a loyal friend.

A. M. R.

Married.

Childers—Latham.

On December 17th, at the residence of the bride's father, Mr. E. L. Childers was married to Miss Mazie Latham.

Stanford—Hodges.

On December 24th Mr. J. R. Stanford

and Miss Holland Hodges were married at the home of Mr. Brink Hodges.

Both couples were united in the holy bonds by Rev. W. E. Berry.

BAPTISMAL PANTS.

STANDARD QUALITY at FACTORY PRICES.

Write to THE BAPTIST,

JACKSON, MISS.

\$100—Dr. E. Detchon's Anti-Diuretic may be worth to you more than \$100 if you have a child who soils bedding from incontinence of water during sleep. Cures old and young alike. It arrests the trouble at once. \$1. Sold by Fulgham & Co., druggists. Mail orders promptly filled.

CHEAP RATES

—TO—
Texas, Indian and Oklahoma Territories.

Queen & Crescent Route via Vicksburg and Shreveport, November 4th and 18th, December 2nd and 16th, 1902, January 6th and 20th, February 3rd and 17th, March 3rd and 17th, and April 7th and 21st, 1903.

For full information, address, R. W. BONDS, T. P. A., Meridian, Miss.

LOW RATES.

The Queen & Crescent Route, on account of the Holidays, has authorized the low rate of one and one-third fares for the round trip from and to all points on its line, also to all points south of the Potomac and Ohio and east of the Mississippi Rivers, selling tickets December 23, 24, 25, 30 and 31, 1902, and January 1, 1903, with limit of January 3, 1903.

The superb service in effect over the Queen & Crescent Route, affording quick time, and trains of the most approved modern pattern, composed of Pullman's latest design of sleeping cars, parlor cars, and dining cars, gives the public an opportunity to make its Holiday trip in a degree of comfort never before realized. Two daily trains in each direction.

Write or call on any Agent of the System to obtain full and complete information in reference to rates and schedules.

FARMING IN THE SOUTH

The Passenger Department of the Illinois Central Railroad Company is issuing monthly circulars concerning fruit growing, vegetable gardening, stock raising, dairying, etc., in the States of Kentucky, West Tennessee, Mississippi, and Louisiana. Every Farmer, or Homemaker, who will forward his name and address to the undersigned, will be mailed free, Circulars Nos. 1, 2, 3, 4 and 5, and others as they are published from month to month.

L. F. MONTGOMERY, T. P. A., West Jackson St., Miss.

Notice, Trappers.

Send 75 cents for book, by mail, of complete instructions in the "Art of Trapping," preparing and shipping furs, skins, etc. Ship your furs, dry hides and wool to John White & Co., Louisville, Ky.

LUMBAGO

or pain in the back, immediately relieved and cured in one day. Sparhawk Rheumatic Cure is guaranteed to cure Lumbago or money refunded; price 50 cents. Send for testimonials. We make you FREE. Sparhawk Chemical Co., St. Louis, Mo.

MADE \$105 THE FIRST MONTH

Write FRED BLODGETT, of N. Y. J. L. BARRICK, of La., writes: "I am making \$100 to \$150 every day I work." Mrs. J. L. ANDERSON, of Iowa, writes: "I made \$280 to \$300 a day. Hundreds doing likewise. So can you. Selling jewelry, tobacco, books, etc., metal goods with gold, silver, nickel, etc. Earn money at home. We make you FREE. Write—other free."

GRAY & CO., Plating Works, 4 West 14th, Cincinnati, O.

Individual Communication Outfits. Send for FREE Catalogue and list of our SANITARY COMMUNITON OUTFITS, Box 127 ROCHESTER, N. Y.

WOMAN'S WORK.

Woman's Central Committee:

Mrs. E. G. Hackett, President,
Meridian; Mrs. W. R. Woods,
Secretary, Meridian.

[All communications for this department should be sent to Mrs. J. L. Johnson, Clinton, Miss., who conducts the Woman's Page.]

Program.

January 1903.

Programs are suggestive. The selection of additional hymns, subjects of prayer, etc., is left with the society.

Subject—Cuba.

Each New Year is a New opportunity from God.

1. HYMNS—"Onward Christian Soldiers," "Nearer My God, to Thee."
2. COMMANDS OF CONSECRATION—Of ourselves, John 21:15, 16, 17; John 15:16; Rom. 12:1; Col. 3:16, 17. Of time, Eccles. 11:6. Of money, 2 Cor. 9:7. Of prayer, Col. 4:2; Phil. 4:6.
3. PRAYER—Thanksgiving for opportunities, petition that God may be glorified in every life.
4. LEAFLET—"Present-Day Problems in Cuba," by Dr. D. W. Carter and others.
5. FACTS REGARDING WORK OF THE HOME MISSION BOARD.—To be selected from leaflet, "Cuba," by Rev. C. D. Daniel, and read by different members.
6. LEADER—Emphasize importance of making this a year of prayer, also helpfulness of Mission Topic Cards.
7. TWO 5-MINUTE PAPERS—"Looking Backward," "Looking Forward."
8. THE ROLL-CALL may be a helpful feature for this year's meeting; an accurate record of attendance to be kept by the Secretary.
9. PLAN FOR SECURING NEW MEMBERS.—Personal appeal is most effective—not fault-finding.
10. OTHER BUSINESS.—Specially Remember the uninterested and the needs of Cuba in the closing prayer.

The Old Year is Dead! A Welcome to the New!

The recurrence of an anniversary seems ever a fitting season for meditation.

The Old Year has taken its place with the past. Its joys, its sorrows, its hopes, its disappointments, are gone from us. The pages for the new record are, as yet, a blank. God kindly veils our eyes to the future of even one day. But this we do know: "He is able to do exceeding abundantly above all that we ask or think, and being able, He will do it, through Jesus Christ our Lord. Let us hasten then to give to the New Year a hearty welcome, and betake ourselves to its work with cheerful courage.

If we have reached the evening of life, we know that it behooves us to do "with our might whatsoever our hands find to do," for the night cometh apace when

no man may work. Do we still linger within the charmed circle of youth? Then, none the less should we seek to improve opportunities for doing good, for oft times does the sun of life go down while it is yet day.

Whether we be old or young, let us take as our inspiring sentiment "The highest life, is, that which gives itself to the glory of God, and the good of others."

While with ceaseless course, the sun, Hastened through the former Year, Many souls their race have run, Nevermore to meet us here, Fixed is an eternal state, They have done with all below, We, a little longer wait, But how little, none may know.

"The injurious effects of cigarette smoking has been demonstrated in the public schools at Kokomo, Indiana, where a record has been kept of the 1,200 boys enrolled. Out of this number 400 boys smoke cigarettes. Superintendent R. A. Ogg of the city schools, in a report says that smokers of cigarettes are from one to two years behind the non-smokers. But there are other losses besides that of progress. The examination papers contain such annotations as 'self-control, poor; inattention, untrustworthy, bad memory, lazy, dull, no concentration, vacant stare,' etc. This report caused a sensation among the school patrons, who will see to it that the anti-cigarette law shall be enforced."

STATE OF OHIO, CITY OF TOLEDO,

LUCAS COUNTY, ss.
FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.
FRANK J. CHENEY,
Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.
A. W. GLEASON,
Notary Public.

SEAL.
Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.
F. J. CHENEY & Co., Toledo, O.
Solely Sold by druggists, 75c.
Hall's Family Pills are the best.

SPICKARD'S
ONE CENT
HEADACHE CURE
IS NOW IN THE LEAD.

The following is a testimonial voluntarily furnished by Rev. T. J. Bailey, editor of THE BAPTIST:
"It affords me pleasure to certify that the above preparation is an unfailing cure for nervous or sick headache, especially when caused by a disordered stomach."

10 cts. per package. Call on or address
DR. S. SPICKARD,
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10¢ PAINS, WOUNDS, BURNS, COLIC, DIARRHŒA & C.
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BEST AND CHEAPEST ANTISEPTIC.

Mr. W. W. Leavell, Nevada, Miss., says: "Royaline Oil is the best antiseptic I have used for myself or in my stables."

Pleasant as a perfume. Strong to ease pain. If you want it weak, like the others, add water to suit and save your money. Sold by druggists and dealers medicines.

For Constipation, Biliousness and Headache, Pains Liver Regulator is best and cheapest. 15 cents. Money back if you want it.

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Mr. F. C. Parker, Hillsdale, La., says: "Royaline Oil is, in my opinion, the best all-round medicine I ever saw. I find it the best seller as an Antiseptic."

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KRANICH & BACH, Conover, Cable, Schubert,
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The KRANICH & BACH PIANO has received the First Premium at more World's Fairs than any other piano made.

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LOW ONE WAY COLONIST RATES.

October 21, November 4 and 16, December 2 and 16.

TO POINTS IN—

Missouri, Arkansas, Texas,
Indian and Oklahoma Territories.

WRITE FOR FULL INFORMATION.

J. N. CORNATZAR, Div. Pass. Agent,
MEMPHIS, TENN.

TEMPERANCE.

BY W. H. PATTON.

To the Prohibitionists of the State.

Allow me to suggest that some prohibitionist in each county call a county mass meeting at the court house on the first Monday in February. The following call by the writer appeared in Clarke County's papers:

To the Prohibitionists of Clarke County:

There has been a call for a State Prohibition Mass Meeting to meet in Jackson on Tuesday, February 14, 1903. The purpose of the mass meeting is to take steps to secure from the next legislature statutory prohibition. The various Christian denominations have committed themselves in their great assemblies to the principle of prohibition and the Baptist and Methodist to State prohibition. Sixty-three of the seventy-five counties have outlawed the saloon. I take this method of calling a county mass meeting at Quitman on Monday, February 2, 1903, to pass resolutions, and make recommendations to the State Prohibition Mass Meeting.

W. H. PATTON,
Shubuta, Miss.

Local Option.

There is nothing in the local option principle, the control by majority, which limits operation to a county, any more than it would be to a supervisor's district, or to the whole State. Statutory prohibition now prevails, directly, in a large number of localities, embracing some counties, as a whole. Indirectly, it prevails in every part of the State outside of the corporate limits of towns having over 500 inhabitants, embracing whole counties. There is no difference in principle from the present statutory prohibition in such localities and in an advance to towns or cities having 1,000 to 25,000 inhabitants. It is purely a question of legislative detail.

Louisville, Ky.

On Thanksgiving morning union services were held in Warren Memorial Church, at which Rev. J. Kensey Smith made an address on "Civic Ideals and Municipal Realities." In the course of his address he had the following to say of his own city, Louisville. He said:

"Behold the long record of un-

punished crime in this community—a community where no man's life is safe and where one of its judges, who has had most of these cases under his own hand, says that it is worth only thirty dollars. Look at the vast city of saloons strewn as thickly along our crowded streets as the electric lights which hang above them! Look at the dives and dance halls and dens of hideous and festering impurity; at the vile theaters open every day in the week for the exhibition of lust and indecency; at the obscene advertisements on our fences and billboards; at the Sunday desecration; at the poisoning of the public mind by a frivolous and degraded press! Look at our shabby business houses and our extravagant homes! Look at our dirty streets and our horrible smelling sewers, and our polluted atmosphere, and our typhoid wells, and our filthy water!"

The traffic has such a grip on that city until wholesale liquor dealers are retained in a Baptist church in full fellowship.

Cigarette smoking is doing more than any one thing to keep Mississippi young men from developing the best there is in them. See a young man with fingers stained yellow, his face sallow and his breath a plague, and you will see a young man incapacitated for the best work. The work of the cigarette is insidious but sure and it makes the road to the grave shorter to every man who uses it habitually.—Vicksburg American.

Hair Falls

"I tried Ayer's Hair Vigor to stop my hair from falling. One-half a bottle cured me."
J. C. Baxter, Braidwood, Ill.

Ayer's Hair Vigor is certainly the most economical preparation of its kind on the market. A little of it goes a long way. It doesn't take much of it to stop falling of the hair, make the hair grow, and restore color to gray hair.
\$1.00 a bottle. All druggists.

If your druggist cannot supply you, send us one dollar and we will express you a bottle. Be sure and give the name of your nearest express office. Address, J. C. AYER CO., Lowell, Mass.

BELLS

Steel Alloy Church and School Bells. Sent Free and Prepaid. The C. & B. BELL CO., Baltimore, Md.

Tetterine For All Painful Skin Eruptions.

"Send me four more boxes of Tetterine for my little girl. It does her more good than anything we ever tried."—Jas. S. Porter, Lynchburg, S. C.

Get at druggists, or by mail from
J. T. SHUPTRINE, Sole Proprietor, Savannah, Ga.

If your School is not using the Convention Series, you should send for samples and compare with those you are now using.

Our Specials for this year are: Kind Words, which is enlarged and improved, making it a first-class religious paper for young people, and the Bible Class Quarterly, for adult grades, unique among Sunday School publications. Send for samples.

Our B. Y. P. U. Quarterly is in constant demand for the B. Y. P. U.

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" Hattiesburg,	10:10 a. m.	7:15 p. m.
Arrive Jackson,	2:00 p. m.	11:05 p. m.
	No. 1.	No. 4.
Arrive Gulfport,	11:15 a. m.	10:00 p. m.
" Hattiesburg,	8:15 a. m.	6:35 p. m.
Leave Jackson,	4:35 a. m.	2:40 p. m.

These trains are arranged with a view of making all desirable connections at GULFPORT, HATTIESBURG, JACKSON.

Parties can leave Jackson in the afternoon and reach Mobile or points on the Gulf Coast the same night, or take the L. & N. Coast train in the morning and go to interior towns without lying over in Gulfport.

1000 Mile Tickets

GOOD FOR ONE YEAR \$25.00.

For further particulars call on or address

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SENT FREE AND PREPAID.

To prove the great curative qualities of Vernal Saw Palmetto Berry Wine in all cases of indigestion, or constipation, we will send any reader of THE BAPTIST who needs it, a small trial bottle of this wonderful preparation. It quickly relieves, positively cures all stomach and bowel troubles. We have thousands of testimonials from those who have been relieved, cured, by its use. If you have any stomach trouble, or are bothered with constipation do not fail to write to the Vernal Remedy Company, 101 to 107 Seneca St., Buffalo, N. Y., for a trial bottle. It is sent Free and Prepaid. For sale by all leading drug stores.

Go to your Druggist and get a bottle of

Parker's
Kidney
Cure.

It will build you up; increase your strength and vitality. It cures kidney trouble, bladder trouble, backache, headache and all liver derangements.

For sale by all druggists; or from the Southern Depot, Parker's Kidney Cure, Port Gibson, Miss.

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NEW ORLEANS

Dining Cars... ALL TRAINS LA MEALS LA CARTE ALL THE WAY ALL THE TIME

Personal.

—Rev. L. F. Gregory removes from Itta Bena to Hollandale. His correspondents will note this fact.

—We acknowledge ourselves under obligation to Bro. A. K. Seago, of New Orleans, for courtesies.

—Rev. A. V. Rowe spent Sunday with the saints at Natchez. They are pushing their new church to a beautiful finish.

—Tremont Temple on December 19th again called Dr. Lorimer—but the good Doctor seems not to hear their call.

—Rev. J. G. Chastan has been on a visit to Missionary Daniel in Cuba, and reports the work flourishing condition.

—Mountain Creek Church on the 2nd Sunday paid their pastor, in full, for the year—how about your church in this particular?

—Deacon Flake of Winona, saw that the editor and family received a nice box of Christmas things, for which he has our thanks.

—Rev. S. R. Young at Martin, accepts the pastorate of the church at Port Gibson, made vacant by the resignation of Bro. P. Pool.

—Rev. W. E. Ellis, who has served so successfully for several years at Senatobia, succeeds Rev. W. A. McComb, at Crystal Springs.

—Rev. W. Jas. Robinson goes from Grenada to Water Valley, to enter the pastorate there. We are glad Bro. R. did not leave the State.

—Rev. I. K. Pace, whom many Mississippians know and love, has left Arkansas, and accepted the care of the Jackson Hill Church, Atlanta, Ga.

—The face of Rev. J. K. Pace adorned the first page of the Christian Index last week. He is now pastor of the Jackson Hill Church, Atlanta, Ga.

—Rev. E. S. P. Pool goes from Port Gibson to Hermannville, which employs him for all of his time, and will, within a few weeks, have a preacher's home erected.

—There will be a Ministers' Institute held at Newton, beginning January 6, and running ten days. We acknowledge an invitation to be present and hope to be able to do so.

—Prof. R. H. Shudnall, of Blacksburg, Va., was an honored caller at our rooms during the holidays. He is a Mississippi boy who is honoring his native State, while he is serving in another State.

—Hon. Charles W. Needham, LL.D., a lawyer of great ability, accepted the presidency of the Columbian University, Washington, D.C., on the condition that he should be spared the "bore" of the usual useless and formal installation exercises. He is making things hum.

—We learn that our young brother Gates, has taken hold of the work in East Hattiesburg, in a way that gives prophecy and promise of a good work there. The association of him and Pastor Trotter in this new and rapidly developing city, is most fortunate.

—Harrisburg College, Jackson, Mississippi, secures a greater percent. of its students good positions, than any other business college. Why don't you take a course with them, and let them start you at \$50.00 or \$60.00 per month? They have had, during the past few months, thirty-nine applications for bookkeepers and stenographers, they could not supply; salary from \$40.00 to \$75.00 per month. Recently, twenty-one of their students secured good positions in ten days.

—During the holidays our callers have been many, and we would gladly record each one, but space forbids. In our hearts we wish every one of our readers a happy, prosperous and useful career for the rushing year of our Lord, 1903.

—The brethren at Hazlehurst have expended about \$2,000 in the enlargement and general improvement of their house of worship, which gives them a building large enough, and in every way adapted to the needs of their constantly growing church. Of course, Pastor Williams has been a prime factor in this accomplishment.

—Bro. A. J. Brown, of Aberdeen, writes the following very sensible note:

"DEAR BRO. BAILEY—The Christmas holidays, as well as the marginal marks, remind me that, according to your printed rules, I must remit, or my paper will fail to visit me next week and the following weeks of the year; and this I don't wish to happen for several reasons, only three of which I mention:

1. I get great good to my own spiritual life, by careful examination of its contents.

2. It keeps me in touch with the work and brethren of the state.

3. I ought not to want or expect others to pay for this blessing, which helps to leaven the lump."

Pastoral Visitation.

In a recent article on "Departments of church work," the types made me say: "the pastor has charge of the visitors."—I said: *visitation!* It is a rare thing to find a pious, working church whose pastor does not lead in religious visits—he may need help, but cannot do all the work by proxies.

If a preacher depends wholly on the pulpit he may build up a congregation and possibly draw many members into his church—but he will fail to develop them in unity and fellowship, to say the least. I have been a member of seven different churches since my baptism, in 1847, and have been a close observer all these years.

I do not advocate large churches as a rule; indeed they tend towards temple worship and Episcopal domination. An argument that the apostolic church in Jerusalem was metropolitan, if true, would prove too much; for the Lord allowed persecution to "scatter brethren," and then the "Go" of the gospel was obeyed and churches were established in other places.

It took a long time to convince the eleven apostles that they were delivered from under "the law," and even Peter had contention with Paul, the "chosen Apostle of Christ to the Gentiles." The apostles seemed to have different gifts only, and one was not above another—James appears to have been moderator; Peter chief advocate; John, intercessor, etc.

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than which there are none better.

Write them for Catalogues with Prices and Terms.
Special inducements to cash purchasers for the summer.
20 per cent. off when mentioning this paper.

318 E. CAPITOL ST., JACKSON, MISS.

Indeed many of the churches the eyes of the world. An honest man or woman who makes no pretensions of religion and gains sacredly the good name of a human being is a better citizen and in the sight of God a better man or woman.—Okolona Messenger.

Independent churches were suppressed after the union of church and State and Baptists had to conform to civil laws as far as practicably and in the course of time gave way partially to slight heresies. The pressure of these latter days to conformity to departures is strong beyond measure. We covet numbers, wealth and popularity, perhaps more than piety.

L. A. DUNCAN.

Booth Lowrey's book, Health, Expression, and Personal Magnetism, noticed on page 3, can be supplied promptly from our Book Rooms. Let us have your orders. Postage prepaid for 56 cents. There is no other book like it, as there is no other person like Booth Lowrey.

The meanest and most despicable thing on earth is a man or woman who will by word or action try to blacken the character and destroy the good name of a fellow creature. Shakespeare says they are worse than a thief. "For he who steals my purse steals but trash, but he who robs me of my good name takes that which doesn't make him rich, but makes me poor indeed." Singular to say some so-called Christians are guilty of this heinous crime. No wonder the church is losing its power, and so-called religion a mockery in

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Daughon's Practical Colleges, Business.

Nashville, Atlanta, Little Rock, St. Louis, Westbury, (College free.) Galveston, Memphis, (Write either place.) Shreveport. Schools of national reputation for thoroughness and reliability. Endorsed by business men. BOOKKEEPING, etc., taught by mail. Send for 1903 College Catalog, or 100 p. on Home Study.

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